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. . of the American Board

1908-1909

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1. Reports of the educational and evangelistic work of the Mission.
2. News-Letters from the various Stations, giving details of personal work.
3. Incidents, showing results of evangelistic work in the life and character of individuals.
4. Field Notes, consisting of items of interest from all parts of the field.
5. The Personnel of the Mission. Brief personal mention of present and former members.

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ANNUAL REPORT OF THE JAPAN MISSION OF THE AMERICAN BOARD, FOR THE YEAR ENDING APRIL 30th, 1909.

PREPARED BY

REV. HILTON PEDLEY.

INTRODUCTORY NOTE.

As a matter of course, the greater part of this report will be taken up with the direct work of the Japan Mission, both that under Mission control, and also that, which, though under Japanese control, yet makes regular demands upon the members of the Mission.

The work of the *Kumi-ai* churches, however, touches us on every side, and no report would be complete without a word-picture, at least, of the aggressive organization which they represent.

Again, our religious life and work are in such close touch with the Empire as a whole, that the great national movements call for closest scrutiny, and affect our whole outlook and plan of action.

Accordingly, it is planned in the following pages, to begin with a few notes on the nation at large, follow this with a somewhat lengthy review of our own work, and end with a glimpse at our *Kumi-ai* brethren and their activities.

I.—THE NATION.

Political.—Two events connected with international relations, stand out above all others. (1) The visit of the American battleship fleet, in the course of its memorable cruise around the world. It came, it saw, it was conquered, and went away, with both officers and men largely cured of all suspicion of a nation whose people had received them with such spontaneous enthusiasm. Like begets like, and as we write, the Japanese training squadron is having its turn at being treated to genuine American hospitality. (2) The mutual understanding arrived at between the governments of Japan and the United States, in regard to the Far-Eastern Problems. These events have done much toward drawing the two nations together, but it is necessary to emphasize the fact that Christianity is suffering and mission work is being discredited, by what one has called "the insulting attitude of the California demagogs."

The visit of representative business men from the Pacific Coast, has made a most excellent impression upon both visitors and hosts, and has led to arrangements for a return visit, by business men from this side.

The work of setting the Korean house in order has advanced rapidly under the skilful hand of Prince Ito. In this he has had, and thoroughly appreciated, the cordial co-operation of the missionaries on the ground. A recent visit to Japan by the Korean Crown Prince has been one step farther in the direction of a closer union between the two countries.

The most sensational event of the year has been the "Sugar Scandal," which came to light in April, 1909. Eighteen members of Parliament were arrested, examined, and committed for trial, on a charge of receiving bribes from a large sugar company, which was on the verge of bankruptcy, and which hoped to induce the Government to buy up its plant before the crash should come. Among the eighteen are one or two men who once held a high place in the Christian church. While all followers of Christ must regret the stain brought upon His name by what has occurred, there are not wanting signs that in one case, at least, God is using the occasion as a preparation for nobler service in the future.

Education and its Moral Basis.—That the thoughtful men of Japan are not satisfied with the moral results effected by the present Educational System, is evident. Two ex-presidents of the Imperial University are out-spoken in their belief that the Imperial Rescript of 1890, is sufficient for all moral needs, if its precepts be attended to. On the other hand, many educators are convinced that, to accomplish the desired end, a religious element must be introduced. Accordingly, two great popular movements have arisen—one, a sort of apotheosis of Ninomiya, the great sage of the earlier half of the nineteenth century, and the other, an attempt to re-instate Confucianism, with its doctrine of Heaven as the source of moral law and order. Again, the claims of Christianity, as against either of the above, have been urgently set forth by a small, but wide-awake group of scholars. The hopeful feature in all these movements, is, that religion is ceasing to be a thing of contempt among educated men; for, when religion is under serious consideration by men of this class, Christianity's chances are of the best.

The Religious World.—One of the newest things is the organization of what is called a "Japanese Church." The founder is K. Matsumura, well-known throughout the Empire as a strong writer and preacher. Dissatisfied with existing creeds, he has founded his church on the great doctrines of God, Man, Prayer, and the Future Life. He has quite a large following throughout the country, and secures good audiences in his Tokyo lecture-room. The permanency of the institution is questioned by not a few.

Great interest centers in the coming jubilee of Protestant missionary work in Japan. Pastor Kozaki is publishing an historical sketch, in serial form, and already jubilee post-cards are being distributed, each having excellent likenesses of some of the pioneers in the work. Dr. Hepburn, of the Dutch Reformed, and Bishop Williams, of the American Episcopal Church, are the only ones living, of those who began the work in 1859.

Christianity is kept constantly before the public eye, through newspaper and magazine literature. Dr. Hiroyuki Kato has stirred up a veritable hornet's nest by his repudiation of it as unfit to be Japan's moral basis; and, in the columns of the *Japan Mail*, the duels between the agnostic writer of the "Religious Summary" and his opponents, have been unusually spirited and occasionally informing.

Charities.—After a very thorough examination of all Japan's charitable institutions, the Minister for Home Affairs, utilized Feb. 11, 1909, the twentieth anniversary of the Constitution, to make special grants in aid of seventy-nine institutions, carefully chosen from all parts of the Empire. In the report of our Mission work, reference will be made to several recipients of these grants, which seem to have been made with the utmost impartiality. A review of the whole list shows that Christian establishments have come in for a full share of recognition.

II.—OURSELVES AND OUR STATION WORK.

Ourselves.—All told there are seventy-eight names upon the Mission register, fifteen of whom are absent. Two of the sixty-three upon the ground, have been temporarily laid aside by illness, while from America comes the news that one has undergone a severe operation, and another, the mother of the Mission, is in failing health. One of the Mission children, Miss Marion Allchin, has come to re-enforce the work; another, her sister, is now on the rolling Pacific, hither bound; still another, Miss Vesta Atkinson, has become Mrs. Abell; Sarah Woodruff Bennett, Edward Bosworth Olds, Alice and Albert Dunning are the youngest additions to the Mission, and are all busily engaged in language study. All four count their ages in months, not years.

Honors have come to us. Matsuyama station is rejoicing in its new D. D.; Dr. Cary has given the Hyde lectures on Missions before the Andover students; Dr. DeForest has been made a Vice-President of the American Peace Society, and has, moreover, been decorated with the fourth order of the Rising Sun.

Of the various forms of work that take up the time of the Board's Representatives, we cannot write in detail, but, as an indication of present demands, we may point out that about one half, including eight ordained men and a majority of the wives in the Mission, are engaged, for the most part, in direct evangelistic work; a little more than one third, in the work of education, while the remainder distribute their efforts over various forms of service.

Our Station Work.—Of our twelve stations two—Niigata and Tokyo—owing to furloughs, relocation and sickness, are now unoccupied.

In eleven of these stations, however, work has been carried on, and, for the sake of convenience, we arrange it under three heads,—Evangelistic, Educational, Special.

EVANGELISTIC.

Perhaps the clearest way of setting this forth is to give brief notes from each station, beginning with the one farthest north, and taking the others in order.

1. Sapporo

The city of this name and its neighbor, Otaru—twenty miles away—are the centers of a field where "stumps and burnt trunks of trees are well in evidence," where the houses are "mostly of wood instead of plaster," where oats and corn and wheat are more common than rice; where, in short, the settlers from old Japan are finding a new outlet for their long, stored-up energy, in pioneer work. Three outstations come under survey here.

Immanuel reports a new church building, increase in Sunday-school attendance, and the continuance of a plan to reduce Mission aid by one-fifth each year. The plan has three more years to run.

Otaru has almost doubled its membership, put up a two thousand five hundred *yen* church building, "reduced its aid from the Mission by nearly one-third; has dismissed a pastor and obtained a new and efficient one; has increased and re-modelled its Sunday-school, and voted to aid the Mission in opening a new chapel, which they have secured and fitted up. Best of all is the interest the lay members of the church have been taking in the personal work of the Gospel."

Obihiro has twenty-five church members in all, has purchased a new site, extends its work to four outside villages, and has a good Sunday-school and lending library. In connection with this, most promising, never more hopeful than at present, Bible classes, Sunday-schools, and woman's work conducted by members of the station, have all been important factors.

2. Sendai

In this metropolis of the north-east, noted for its warm welcome to all things American, there are no outstations at present aided financially by the mission, so the evangelistic work to be reported is that of individual missionaries and their assistants, and

this—on account of furlough—for little more than half a year. Never was a busier winter. Miss Bradshaw's house continues to be "a hotel, a church, and a school. Her various classes from the government higher schools average about fifty young men and ten girls.....She keeps in exceptionally wide touch (by correspondence) with those who have been under her influence." Mrs. DeForest fills up her time with Sunday-school work and week-day classes, while Dr. DeForest finds himself fully occupied with making occasional tours, preaching, and writing many articles for publication. In regard to the last of these, a prominent Japanese writer recently remarked that the Doctor could do no better evangelistic work henceforth than to devote himself solely to using his pen in the interests of closer union between East and West.

3. Maebashi

Here where the silk-worm flourishes, and woman reigns supreme, the station is financially responsible for one place —Sano, the work in which is still small, but with promise of larger growth. Special services—the expenses of which were borne largely by the local Christians—were conducted for five days, in April, 1909, and at the close, twelve united with the church. Outlying villages are visited by the evangelist at fairly regular intervals, and the tide of enthusiasm is slowly rising. From the beginning of 1910, the Sano people will double their contribution to the evangelist's salary.

The station members are in close touch with the *Kumi-ai* churches, and much of their work is inter-twined with these. A fellowship-meeting for three days, in which practically all the workers joined, was both restful and inspiring. Requests to push new work, are coming in, and two or three places are on the waiting list. The opportunity is fine and ought to be utilized as soon as possible.

4. Niigata

Unexpected changes in this station require a word of explanation. In May, 1908, ill-health compelled the return to the United States, of Mr. and Mrs. Curtis. Mr. Pedley, of Maebashi, was soon after approached by the Mission, in regard to taking Mr. Curtis' place, but after consideration and consultation, it seemed wiser for him to remain in Maebashi. Then followed the removal of Mr. and Mrs. Cobb to Kyoto, their short term of service and the isolation of the place, rendering it inadvisable for them to remain longer in Niigata. Finally, the whole work centering in Niigata, was transferred to the Maebashi station, where the responsibility still rests.

For two reasons a change of method in carrying on the work, was

adopted, (1) the hitherto undue dependence of the Christians and workers upon the Mission, and (2) the isolation of the field and the necessity of a closer contact with a strong, central *Kumi-ai* organization. The change in method consisted in having a committee of four to take charge of the evangelistic work and administer the funds, the committee to consist of the ordained missionary in Maebashi, and three Japanese pastors, belonging to the Eastern Association.

For five months the committee has been in charge, and, during that time, monthly visits have been paid to every outstation in the field, and two evangelists have been secured, one, already on the field, at *Shibata*, and the other to be at his place—*Kashiwazaki*, about June 6. In these two outstations a new spirit of hope and courage has arisen, largely due to the fact that they have been persuaded by the committee, to call their pastors directly and contribute to their salaries. Theirs has become the joy of giving as well as of receiving. The work in *Nagaoka* is still a problem. A quarrel has divided the handful of Christians, so that now there are two organizations, of about four active members each. The church building is used for a Sunday-school, and such meetings as can be arranged for special visitors. The Committee has asked the incoming pastor at Kashiwazaki, to pay periodical visits to this shepherdless flock, for the present, but may see fit to arrange for a resident worker later on. Mrs. Nakajima, the only Bible woman in the field, continues in charge of a Sunday-school, in *Niigata*, and, in addition, renders valuable assistance to the *Kumi-ai* church of that city, a church which has lost its building and site, through fire, is too poor to rebuild, and is suffering severely from lack of funds with which to carry on its regular work.

5. Kyoto

The work of the station has shared in the general inspiration given to Christian circles, by the presence of such assemblies as the Annual Meeting of the *Kumi-ai* churches, the Sunday-school Convention, and the Meeting of the Woman's Missionary Society.

Seven flourishing Sunday-schools and four preaching centers, together with religious work in the Doshisha hospital, have occupied a large place in the hearts and activities of the station.

Of four preaching places *Imadegawa*, reports thirty-six additions to membership, a woman's society, and one for Christian Endeavor; *Minaguchi*, ten additions on confession; *Nishijin*, fourteen additions; *Airin* has celebrated its tenth anniversary, and is talking of self-support. It has a membership of fifty-nine, having added eight during the year,

two societies for women are organized, and the outlook for the future, is bright.

In addition to the above, the members of the station, who preach in Japanese, have calls to assist the *Kumi-ai* churches, both within and without the city, and the Dōshisha, with its eight hundred and fifty pupils, affords boundless opportunities for service, in both the English and Japanese languages.

6. Osaka

"The Kujo chapel has had a most encouraging growth during the year, both in membership, and in its ability and willingness to sustain itself."

"Miss Daniels and Mr. Allchin have started a new evangelistic work, in Osaka. This center, called Umeda *Kōdōkwan*, is near both steam and electric railroads. A native house has been rented and put in proper repair. Regular preaching services are to be held every Monday night, when the city pastors and the missionary will be free. The sympathy and help of these pastors is to be sought constantly. Miss Daniels will work in the Sunday-school and conduct woman's meetings, as well as make house calls, while Mr. Allchin expects to conduct singing classes and be responsible for the preaching."

7. Kobe

The station aids, financially, but one place, *Suma*, a seaside resort, just out of Kobe, on the Inland Sea. The work was begun in January, 1907, a steady advance has been made and, during the past year, progress has been phenomenal. A beautiful church-building was dedicated on April 11, the cost being two thousand three hundred seventy-five *yen*, all but seventy *yen* of which was subscribed by local Christians, and sympathizing fellow-countrymen outside. To Pastor Murakami is largely due the credit of bringing the work up to the present point. "He begat confidence in the local Christians and won their support, but he none the less worked on the principle 'not by might, nor by power, but by the Spirit.' He is one of the happiest men in the land and deservedly so, while every one rejoices with him in his success."

In addition to the above, the members of Kobe station find themselves fully occupied with various forms of evangelistic service, that grow out of their close connection with the girls' school, Bible school, kindergarten, and the *Kumi-ai* churches in the city.

8. Tottori

The report tells of the closing up of one preaching-place for prudential reasons, but presents an encouraging out-

look from three outstations. In *Aoya* opposition is strong, but a good Sunday-school, a small Bible-class, and a boys' club of twenty-five members, bear witness to persistent effort. In *Yumura* services have been kept up as usual. *Kurayoshi* has an evangelist, who is planning with a keen eye to the future. He conducts sixteen services a week, and most of them for children, whom he has organized into classes widely distributed. The church membership is twenty-three, against two, a year ago. Sunday-school work is self-supporting and the church members are working for a church-building; a Bible woman would be a great addition to the force.

In spite of the fact that students have not been so free in coming to the missionary homes, nine Bible classes have been conducted, and, what with touring, teaching and woman's work, every member of the station has been busy.

9. Okayama The ordained members of the station toured for a month in Korea, getting and giving inspiration, and have also made many short trips in their own field. New work has been opened in four towns. One of these is the headquarters of several hundred quarry men, still living with primitive ideals. In another, meetings are held in the town club-house, built out of the timbers of a once popular, but degrading shrine.

Miss Wainwright has devoted much time to work for soldiers, at the north end chapel, in Okayama city. Two baptisms and two inquirers are reported, while the chapel has been renovated and a reading room and play room opened.

Mr. Marumo, the blind preacher, supported from the general funds of the Mission, resides in the neighbourhood, assists in the work of the station, and, we are told, is "feeling his way" to work for his blind acquaintances.

As Okayama is a strong local center for *Kumi-ai* work, this work and the two charitable institutions of Hanabatake and the Orphan Asylum, absorb much of the time and attention of the station.

10. Matsuyama Connected with the station are thirty-three workers, including evangelists and wives, Bible-women, teachers in the schools, who are giving either a whole or part of their time, and personal helpers. Five out-stations are receiving aid from the station, and all but one report additions to membership. *Komachi* reports a new building and parsonage, some troubles and their healing, a goodly

showing of normal school students at the services, and the baptism of two of these young men. *Gunchu* has a successful boys' club, and is seriously considering plans for a new church-building. *Komatsu* has had to surrender its pastor to its neighbor, Saijo, because of more rapid growth and great promise, in the latter place. The annual meeting of the women's branch societies gave a fresh impulse to the local society, which is itself thoroughly organized. *Marugame* and *Sakaide* have furnished the surprise of the year. The most difficult of all the out-stations, they have, at last, yielded to the steady persistence of Pastor Aono, and twenty-two people have been added to the church. Three Bible women are doing a good work in as many different centers.

11. Miyazaki

Visits from the Outlook Committee, prominent pastors of *Kumi-ai* churches, and others, gave encouragement and stimulus to the station work. All centers show encouraging gains.

Miyakonojo reports twenty additions to the church membership, and a people united in supplementing their pastor's work. The officials in the town forestry-office attend church services in a body, when possible, and the attitude of the schools is friendly, several of the teachers being themselves Christians. *Nobeoka* sees its evangelist doing effective pastoral and Sunday-school work, although he is hampered by the demands of a printing establishment, with which he became involved some years ago. The station evangelist is kept busy in resuscitating some of the outlying towns, one of which boasts of an ethical culture society, to which the mayor and his family have attached themselves, giving special attention to the ethics of the Bible. In the province at large, much unworked territory still remains. As Mr. Clark writes, "It is tiresome and very wearing not to be able to do more work when so much more is needed." Sunday-school work under the guidance of Mr. Olds, has developed wonderfully. Six organizations have come into existence in the villages around Miyazaki, and the grand rally, in April, was a success in every way. Opportunities for preaching have followed, and inquirers have appeared. Bible classes for students have been conducted, and the Y. M. C. A. has been re-organized and brought into touch with the central association in Tokyo.

STATISTICS OF THE JAPAN MISSION'S EVANGELISTIC WORK, 1908.

Missionary Centers.	Organized Chapels.	Pastors and Evangelists.	Bible Workers.	Absent Church Members.	Total Church Members.	Adult Baptisms.	Net Gain-Church Members.	Sunday-schools.	S. S. Average Attendance.	Contributions to Church Support.	Total Contributions.	Mission Grants to Chapels.
Sapporo	3	3	1		136	27		4	100	487		
Sendai		1	1									
Tokyo												
Maebashi	1	1			68	13		1	30	100		276
Niigata		2	1		100	2		3	90	200		450
Kyoto	3	1	1		250	45	16	3	150	382		904
Osaka	1	2			124	44	37					530
Kobe	1	1			31		23	1	40	200		480
Okayama		4	3		64	6		2	80	160		
Tottori		3	1		52	18		3	150	60		
Matsuyama		4	3		188	56		3	180	334		1,524
Miyazaki	2	2	1		142	23		8	200	275		
Totals	11	24	12		1,155	234		28	1,020	2,198		

EDUCATIONAL.

This comes under two heads, (1) That either partly or wholly under the control of the Mission; (2) That under Japanese control, but assisted by the Mission.

Under Mission Control.—Kobe College reports two hundred seventeen pupils, twenty-four teachers, and eighteen graduates. Four live Sunday-schools have been carried on by teachers and pupils, and six other schools have been helped. Eight pupils have received baptism. One indication of a general interest in spiritual things, is the "what would Jesus do" experiment, made by two-thirds of the pupils, for a week. A normal class of Sunday-school teachers has been conducted by Miss DeForest.

Kobe College, Kobe

A small gymnasium was completed in 1908, the academy supplementary year has become a part of the college course, and a special English course for graduates of high schools, has been offered. The Educational Department has evidently more respect for the English of the College than for its science, as teaching certificates have been granted to teachers of the former, but not to those of the latter. An unusual effort has been made to enlist the sympathy and coöperation of parents and guardians. Printed information has been distributed, and, toward the close of the year, an invitation to sip tea and inspect the school, was gladly accepted.

The Woman's Evangelistic School reports an average attendance of twenty-one pupils, a staff of nine teachers, giving a whole or part of their time, and a class of five to graduate in June, 1909. The year, we are told, has been in many respects, the best yet. The buildings are new and cheerful, the health and spirits of pupils have been good, and a full teaching staff, competent matron, and the cordial coöperation of city pastors and other workers, have made the wheels move easily. Practical work has been emphasized. The members of the graduating class have seen six months of active service among the churches, outside of the city, and have caught the missionary spirit. Again, the pupils are responsible for seven Sunday-schools, and, on one afternoon each week, have taken part in all kinds of meetings, held in different parts of the city.

Woman's Evangelistic School, Kobe

Glory Kindergarten and Training School, Kobe

The Glory Kindergarten and Training School reports sixty-four pupils, two teachers, with assistants, and nineteen graduates in the Kindergarten proper; fourteen pupils, four teachers, and five graduates in the Training School. Seventy-six graduates are still in active service, and their usefulness extends from California, through Formosa, and right up to Asahigawa, in Yezo, while the constituencies they serve, embrace a variety of Christian denominations. The growth of the year has not been in better equipment, nor in the acquisition of adequate funds, nor in numbers, but in the way the work is being done. The morning exercises have been carefully thought out and made such as children could appreciate. Music and nature study have greatly improved; a public gathering worthy of notice, was that in honor of the new privileges granted by the Hyogo Prefecture, by which certificates are to be given to graduates of the Training School, without examination. Three translations are now awaiting publication.—Froebel's "Education of Man," "Kindergarten Songs" and Mrs. Lamoreaux's "The Unfolding Life." A gift of fifty dollars from America, has made possible the purchase of ten large photographs, ranging from "Daniel in the Lion's Den" clear up to the "Angels." The spirit pervading both institutions is well expressed in the words of the principal, "We don't know what it means to have a lazy one among teachers or students. Whatever needs to be done that thing is done."

Girls' School, Matsuyama

The Girls' School reports ninety-seven pupils, twelve teachers, and twelve graduates. Three courses are offered—regular, four years; sewing, three years; graduate, one year. Owing to the recent lengthening of the regular course, there were no graduates this year. Among the students of the one year course, a great change has taken place in the attitude toward Christianity. Respect now reigns where formerly contempt prevailed. Christian Endeavor and Temperance Societies flourish, and the work of a Bible woman is greatly influencing both students and parents.

Matsuyama Night School

The Night School reports one hundred thirty-nine pupils, six teachers, and three graduates. Started primarily for poor children, this school has gradually added higher grades, until now nearly one half of the pupils are in the high school course. Twelve students, including the three graduates, received baptism during the year, and they have organized a "Gideon" society,

which all the pupils have been induced to join, either as active or as associate members. The good work done by the school is shown in a testimonial from the Department of Education, to the efficiency of the principal, and by a gift of two hundred fifty *yen* from the benevolent funds of the Home Department of the Government.

Other Kindergartens

Of the four—Tottori, Kyoto (two), and Maebashi, all have continued in the even tenor of their way, with the exception of the one in Maebashi, which has come under the direct supervision of the W. B. M. missionary, and has made a complete change in the personnel of its teachers. In the four institutions, one hundred eighty-eight pupils are under instruction. The station in Miyazaki is just about to make a beginning in this kind of work.

Dōshisha, Kyoto

Under Japanese Control.—Out of a total of eight hundred fifty-four pupils, six hundred sixty-one are boys, and one hundred ninety-three are girls; seven hundred forty-six are in the high school grade, forty-one in the college department, and fifty in the theological department. Three Korean and six Formosan students are included in the above. More than a third of the pupils are in the school dormitories, which are centers of increasingly effective Christian influence. Of girls, fourteen, and of boys, twenty, have received baptism during the year. Steady growth and improvement have been made and the teaching force has been strengthened throughout. The great needs of the school are more recitation rooms for the boys, and a new building-plant for the girls. This latter is absolutely necessary in order to obtain government recognition in the matter of teaching credentials. Messrs. Gulick and Lombard continue their lectures in the Kyoto University. The visit of the Pacific business men to the city called for four of the Doshisha Faculty to act as interpreters, and thus constituted a fine advertisement for the institution. The summer school of 1908, attended by one hundred eighty-five people, of whom a third were students, was a genuine surprise to the promoters who had looked for an attendance of forty. Probably another session will be held in the summer of 1909.

Kyoai, Maebashi

From this school one hundred fifty-two pupils, nine teachers, and thirty graduates are reported. The relations between the school and station have been exceedingly cordial. Miss Griswold gives several hours of direct teaching, besides chapel talks, and house to house visits. The boarding pupils—

half the number, meet for Bible study, every Sunday morning, and a large number of them attend church. There is a girls' society, composed of Christian students and those from Christian families. Girls of the highest class have conducted a Sunday-school for the children of the neighborhood. The entering class numbers sixty-five.

Baikwa, Osaka

The Baikwa Girls' School reports one hundred thirty pupils and forty-one graduates. The new school building was entered in September, 1908, and has been a delight to pupils and teachers. It was designed and superintended by Mr. Allchin, who is described by a local paper as very skilful—for an amateur! The Japan Christian Endeavor Union has honored the new edifice by holding its annual meeting there, and the local churches are finding it exceedingly useful for their social meetings. The number of pupils has temporarily decreased, because of removal and financial stringency, but the life of the school has been good. A revival in March, 1909, brought several accessions to the church, and a marked change on the part of some pupils. The Ladies' Home is under construction and will be occupied probably in September, 1909.

EDUCATIONAL STATISTICS, 1908.

Institution.	Place.	Control and Support.	Year of Founding.	Enrolled last year.	Graduated this year.	Enrolled this year.
Glory Kindergarten	Kobe	Mission	1889	64	19	64
Airin „	Kyoto	„	1892	55	—	44
Imadegawa „	„	„	1897	55	—	44
Maebashi „	Maebashi	„	1894	45	—	40
Hanabatake „	Okayama	„	1906	25	—	—
Tottori „	Tottori	„	1906	31	19	40
Kindergarten Training School	Kobe	„	1889	16	5	14
Woman's Evangelistic School	„	„	1884	21	5	29
Night School	Matsuyama	„	1891	130	3	130
Hanabatake Primary School	Okayama	„	1896	81	—	—
„ Night „	„	„	1903	29	—	—
Matsuyama Girls' „	Matsuyama	„	1886	80	12	97
Kobe College and Academy	Kobe	Mission and Japanese	1875	210	18	217
Factory Girls' Home	Matsuyama	Japanese. Mission Assists	1900	34	—	34
Baikwa „ School	Osaka	„	1878	200	41	170
Maebashi „ „	Maebashi	„	1888	130	30	152
Doshisha „ „	Kyoto	„	1877	183	—	193
„ Academy	„	„	1875	535	—	553
„ College	„	„	„	48	—	41
„ Theological School	„	„	„	40	—	50

SPECIAL.

Orphan Asylum

Okayama Orphan Asylum, which now cares for five hundred ninety children, has received one thousand *yen* from the benevolent fund of the Home Department, thus bringing its total endowment up to forty thousand *yen*. There is still a debt of eighty-four thousand *yen*, but Mr. Ishii, the founder, has declared against increasing it by so much as one cent. The Asylum was honored, during the year, by a visit from Prince Kanin, the honorary president of the Japan Red Cross Society.

Social Settlement

At Hamaketake Social Settlement, Okayama, during Miss Adams' absence in America, the schools, dispensary, and religious services, have been continued under the efficient management of Mr. Kodama and his wife, the latter having left the Kobe Woman's Evangelistic School, this year, to be married. The debt on the plant has been paid off, and three hundred *yen* from the Central Government's charity funds, have been invested, as the beginning of an endowment for the charity hospital.

Factory Girls' Home

Thirty-four girls are enrolled, and twelve more will be admitted to the Matsuyama Factory Girls' Home, as soon as an addition to the boarding house, now under construction, is completed. A small weaving establishment has recently been opened, and both it and the boarding house, are self-supporting; with the addition of another building, complete self-support will be well within sight. Hitherto the funds have come largely from private sources, and have been administered under the general direction of Miss Parmelee. Four girls have united with the church, and daily chapel exercises, with regular Sunday services, have produced an earnest Christian atmosphere. This institution also was honored by a gift of two hundred *yen* from the Central Government's charity funds.

Medical Work

Hard times account for the diminished number of applications for medical aid, at Osaka, not only at the mission hospital (Choshun), but at those of the city also. Patients, at the former, average about fifty in all. Surgery has been confined to minor cases, because of inadequate equipment. For more than six months of the year, Dr. Taylor took charge of Dr. Laning's work, in the St. Barnabas Hospital.

Publication Work

The Publication Committee reports the publication of Dr. Learned's commentaries on the shorter epistles, a reprint of two books—"*Sankoryo*" and "*Yamaji no Hikari*," and the sale of one and a quarter million pages of printed matter. President Harada's translation of Froebel's "Education of man" is to appear soon.

Dr. DeForest's pamphlet on "American Ignorance of Oriental Languages" promises a wide circulation, and his manuscript of the "Greatest Learning" (John 17 : 3) is in the hands of the Keiseisha (publishing company), in Tokyo.

III.—OUR KUMI-AI BRETHREN AND THEIR WORK.

Some Interesting Personalities.—Rev. D. Ebina, pastor of the Hongo Church, attended the Edinborough International Council, in June, 1908, as delegate from Japan. Most of his stay abroad, however, was spent in the United States, where, both on the East and West Coasts, he received a magnificent welcome, the American Board giving him a prominent place in the program of its annual meeting, and several of the theological seminaries enjoying his lectures. In Canada, also, he received the right-hand of fellowship at representative gatherings, in Toronto, Montreal, and other cities. "He left a splendid impression" was the verdict from one important center. Mr. Ebina tells us that at no time did he feel like a stranger, and that he has come back with an enlarged sense of world brotherhood and of the value of the Gospel of Christ.

Rev. T. Harada, President of the Doshisha, Kyoto, goes to the United States in the spring of 1910, to give a course of lectures on "The Faiths of Japan," at Hartford Theological Seminary. Other invitations have come from Yale, Union, Chicago and other centers, so that his leisure moments will be few. We bespeak for him an earnest hearing, and prophesy that this will be but the beginning of lectureships of this kind.

Rev. T. Makino and Mr. T. Takagi,—one, a prominent pastor, and the other, "my prime minister," as the pastor of the Osaka Church affectionately calls him,—are making a tour of America and Europe. The former will represent the Japanese C. E. Society, at the International Convention, in St. Paul, July 7, 1909, and, incidentally, will act as interpreter for Mr. Takagi, who is to view the West from the

standpoint of a business man. They received a hearty send off at Yokohama, and we believe they will give, as well as receive, much inspiration while they are abroad.

The Kumi-ai Churches.—Looking over the one hundred delegates to the Annual Meeting, in Kyoto, Oct., 1908, one was struck with the increasing number of gray heads—an indication of long and mature service. The orderly conduct of business, the great public gatherings, the helpful annual sermon, and the solemn hour of communion in the sacrament, were all witnesses to the intellectual and spiritual forces that have accumulated during the last forty years. Let us look, for a moment, at the organization in which those forces are embodied.

It comprises ninety-five churches, sixty-eight of which are self-supporting; eighty-three workers, of whom fifty-seven are ordained; and a membership of fourteen thousand six hundred thirty-one, whose annual gifts amount, in all, to more than eighty thousand *yen*, and include twelve thousand *yen* for home missionary work. It works in a territory extending from Kyushu to Yezo, in Japan, and across the sea to Korea, and has sub-organized itself into eleven local associations, in which are working two home missionary societies, one of which is controlled by women. It is administered by a Standing Committee of five, supported by an advisory Committee of twenty.

During 1908 it enabled fifteen churches to come to self-support, thus completing the work of independence begun more than three years ago, when the Mission transferred most of its organized work to *Kumi-ai* hands; it began new work in one city to the south; it has added eight hundred eighty-nine, or nearly seven percent, to its membership. During 1909, two, and, perhaps, three new places are to be opened, and a regular campaign has been planned, and is being successfully carried out, along three lines, (1) establishing the organizations that have just reached self-support, (2) helping older churches that have become weak, and, (3) aggressive work.

Nine members of the mission have become honorary members of the Home Missionary Society, and we all deem it an honor to be associated with the whole *Kumi-ai* body. We are deeply grateful to God for the great things he has allowed it to accomplish hitherto, and we are confident that, in the future, it will be an increasing influence in solving the tremendous spiritual problems, which the nation is being called upon to face.

STATISTICS OF KUMI-AI CHURCHES, 1908.

Local Centers.	Independent Churches.	Home Miss'y Churches.	Pastors and Evangelists.	Bible Workers.	Absent Church Members.	Total Church Members.	Adult Baptisms.	Net Gain-Church Members.	Sunday-Schools.	S. S. Average Attendance.	Contributions for Church Support.	Contributions to H. M. S.	Other Contributions.	Total Contributions.	Value of Church Property.
Hokkaido	6	0	4	1	166	661	154	66	5	426	2,710	543	—	4,033	7,350
Tohoku	4	1	5	0	185	490	65	3	8	481	1,297	105	—	1,870	5,770
Kwanto	16	1	15	2	1,243	3,618	315	261	18	1,143	12,040	3,550	—	20,305	50,450
Kyoto	9	1	10	2	699	2,325	288	0	13	895	5,951	1,446	—	13,141	32,484
Osaka	6	0	8	2	631	1,808	156	118	9	805	7,997	2,825	—	13,711	59,858
Hyogo	8	0	5	3	656	1,880	135	42	9	756	7,379	2,245	—	14,157	50,358
Chukoku	12	1	11	1	770	2,050	260	154	14	1,356	4,857	1,119	—	7,725	30,437
Shikoku	3	1	4	1	281	962	90	45	5	624	1,897	431	—	2,783	10,718
E. Kyushu	3	1	3	0	96	314	35	8	4	263	787	85	—	1,823	4,772
W. Kyushu	1	1	4	0	112	395	125	132	4	143	779	376	—	1,610	1,981
Korea	0	1	2	0	24	132	55	77	2	85	864	119	—	1,276	1,100
Totals	68	8	71	12	4,863	14,635	1,678	906	91	6,977	46,558	12,844	—	82,434	255,278

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